

# Hate for the Disbeliever or Merely the Disbelief: *A Presentation of the Arguments*

*Followed by*

A Commentary on Some  
of the Grave Errors in the  
Yaqeen Institute for Islamic  
Research Article

HEAVENLY AFFECTION:  
*Living the Love of Al-Wadūd*

By *Justin Parrott*



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## Table of Contents

<b>Introduction</b> .....	2
<b>Arguments for Hate Being for the Disbeliever, Not Merely the Disbelief</b> .....	3
Allāh Hates the Disbelievers .....	3
When Allāh Hates Someone, He Commands the Angels to Do the Same .....	4
Those Who Believe in Allāh and the Last Day Do Not Love the Disbelievers .....	4
The Prophets, عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and Believers Hate the Disbelievers .....	5
The <i>Ṣaḥābah</i> , رَضِيَ اللَّهُ عَنْهُمْ, Hated the Disbelievers .....	6
The Scholars of the <i>Ummah</i> Have Affirmed This Concept throughout History .....	7
<b>Arguments for Hate Being Merely for the Disbelief</b> .....	9
Allāh Permitted Kindness and Justice toward Disbelievers .....	9
No One Truly Has Faith Until He Loves for His Brother What He Loves for Himself .....	10
It is Allowed for a <i>Muslim</i> Man to Marry Women from Amongst the People of The Book .....	13
Allāh Mentioned That He May Create Love between the <i>Muslims</i> and the Disbelievers .....	16
The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Could Not Guide Whom He Loved .....	18
<b>Conclusion</b> .....	19
<b>Commentary on Some of the Grave Errors in Justin Parrott's Article</b> .....	20
Allāh Does Indeed Have Anger ( <i>Ġaḍab</i> ), Despite What Justin Insinuates .....	21
Allāh Does Indeed Take Vengeance/Retribution ( <i>Intiqām</i> ) Despite What Justin Insinuates .....	21
Allāh Is Not All-Loving, Despite What Justin Insinuates.....	22
Allāh Indeed Hates Certain Actions, Statements, People and Groups .....	23
Justin Cherry-Picks Evidence and is Unable to Differentiate Between Hate and Intent to Harm ....	23
Justin's Lack of <i>Ḥadīth</i> Research .....	26
Justin is Unable to Differentiate Between Muslims and Disbelievers and is Unclear on What Constitutes Evidence in the <i>Sharī'ah</i> .....	27
Justin is Unable to Verify the Authenticity of <i>Aḥādīth</i> .....	28
Justin is Unable to Correctly Cite Sources.....	29
<b>Conclusion</b> .....	30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

## Introduction

Recently there has been a great deal of discussion related to the topic of hating disbelief and disbelievers, and what exactly the *Islāmic* Texts state about this issue. Some have recently made the claim that hate is for the disbelief, yet it is forbidden to hate the disbelievers or than no one should be hated.

The focus of this article relates to the arguments put forth by two sides: 1. Those who agree with statements such as “We love everyone as humans.”, “You can’t hate non-*Muslims*.”, “Hate isn’t from *Islām*.”, “We hate the disbelief but not the disbeliever.”, “We should love everyone.” and so on. 2. Those who disagree with those statements and say that, although it is allowed to be kind and obligatory to be just to everyone, it is also obligatory to hate disbelievers and not merely the disbelief.

Obviously, the specifics of natural love a child developed for their parent or a parent developed for their child are not the focus, as these are out of one’s control. Both sides are discussing the assignment of a *Shar’ī* ruling to an act which is within one’s control; namely, the promotion of love for specific disbelievers, disbelievers as a whole or humanity as a whole or the separation of disbeliever from the disbelief.

Presented below are the arguments made by those who say it is obligatory to hate those who disbelieve in Allāh. Following that is a presentation of the arguments made by those who say no one is to be hated, but rather only the disbelief is to be hated, along with the responses that are given to those arguments by those who disagree.

It should be noted, as is made clear throughout this article, hate for a person a group in no way necessitates desire or intent to harm them, as this is not necessitated by the *Sharī’ah*, the Arabic definition of hate or even the English definition of hate.

## Arguments for Hate Being for the Disbeliever, Not Merely the Disbelief

### Allāh Hates the Disbelievers

Allāh, تَعَالَى, Stated:

﴿هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مُقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا﴾

﴿He it is Who has made you successors; generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred (*Maqt*) with their Lord. And the disbelief of the disbelievers adds nothing but loss.﴾<sup>1</sup>

Ibn Manṭḥūr (d. 711 H.) said: “*Maqt*, in its origin, is the most extreme form of hate.”<sup>2</sup>

Abū Ḥayyān al-Ġirnāṭī (d. 745 H.) stated: “And *Maqt* is the most extreme contempt, hatred and anger.”<sup>3</sup>

Ibn Kathīr (d. 774 H.) stated: “In other words, as long as they remain upon their *kufṛ*, Allāh Hates them.”<sup>4</sup>

And He, تَعَالَى, Stated:

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾

﴿Say: “Obey Allāh and the Messenger.” But if they turn away, then verily Allāh does not love the disbelievers.﴾<sup>5</sup>

Al-Bayḍāwī (d. 685 H.) said: “Indeed, it contains a confirmation of Hatred for them and Love for the Believers.”<sup>6</sup>

Aṭ-Ṭibī (d. 743 H.) said: “Indeed, it contains a confirmation of Hatred for them and Love for the Believers.”<sup>7</sup>

Al-ʿĪjī (d. 905 H.) said: “Indeed, it contains a confirmation of Hatred for them and Love for the Believers.”<sup>8</sup>

<sup>1</sup> *Sūrat Fāṭir*, 39

<sup>2</sup> “*Lisān al-ʿArab*” by Ibn Manṭḥūr 2/90

<sup>3</sup> “*Al-Baḥr al-Muḥīt*” Abū Ḥayyān al-Ġirnāṭī Vol. 7/302

<sup>4</sup> “*Tafsīr al-Qurʾān al-ʿAṭḥīm*” by Ibn Kathīr Vol. 11/337

<sup>5</sup> *Sūrat Āli Imran*, 32

<sup>6</sup> “*Anwār at-Tanzīl Wa Asrār at-Taʾwīl*” by Al-Bayḍāwī 4/209

<sup>7</sup> “*Futūḥ al-Ġayb Fil-Kashfī ʿAn Qināʿ ar-Rayb*” by Aṭ-Ṭibī 12/258

<sup>8</sup> “*Jāmiʿ al-Bayān Fī Tafsīr al-Qurʾān*” by Al-ʿĪjī 3/304

*Al-Khaṭīb ash-Shirbīnī* (d. 977 H.) said: "Indeed, it contains a confirmation of Hatred for them, so He Punishes them, and Love for the Believers, so He Rewards them." <sup>9</sup>

*Abus-Su'ūd al-Imādī* (d. 982 H.) said: "It is a figure of speech for hatred and *Maqt*." <sup>10</sup>

*Ash-Shawkānī* (d. 1255 H.) said: "And His Statement: ﴿...then verily Allāh does not love the disbelievers.﴾ The negation of love is a figure of speech for hate and anger." <sup>11</sup>

## When Allāh Hates Someone, He Commands the Angels to Do the Same

On the authority of *Abū Hurayrah*, رَضِيَ اللَّهُ عَنْهُ, that the Messenger Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا جِبْرِيلُ إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ." فَيَحِبُّهُ جِبْرِيلُ. ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ يَقُولُ: "إِنَّ اللَّهَ يُحِبُّ فُلَانًا." فَيَحِبُّهُ أَهْلُ السَّمَاءِ. ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. وَإِنَّ اللَّهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: "إِنِّي أَبْغُضُ فُلَانًا فَأَبْغِضْهُ." فَيَبْغِضُهُ جِبْرِيلُ. ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ: "إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ." فَيَبْغِضُهُ أَهْلُ السَّمَاءِ ثُمَّ تُوضَعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ.

"Indeed, when Allāh, عَزَّ وَجَلَّ, Loves a slave, He Calls to *Jibrīl*, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then says: 'O *Jibrīl*, indeed, I Love so and so; so, love him.' Then *Jibrīl* loves him. Then he calls out to the Inhabitants of the Heaven saying: 'Indeed, Allāh Loves so and so, so love him.' Then the Inhabitants of the Heaven love him. Then acceptance for Him is placed upon the earth. And indeed, when Allāh Hates a slave, He calls to *Jibrīl* and says: 'Indeed, I Hate so and so; so, hate him.' Then *Jibrīl* hates him. Then he calls out to the Inhabitants of the Heaven saying: 'Indeed, Allāh Hates so and so, so hate him.' Then the Inhabitants of the Heaven hate him.' Then hatred for him is placed upon the earth." <sup>12</sup>

## Those Who Believe in Allāh and the Last Day Do Not Love the Disbelievers

Allāh, تَعَالَى, Stated:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

<sup>9</sup> "As-Sirāj al-Munīr Fil-'Īānah 'Alā Ma'rifat Ba'd Ma'ānī Kalāmi Rabbīnā al-Ḥakīm al-Khabīr" by *Al-Khaṭīb ash-Shirbīnī* 3/173

<sup>10</sup> "Irshād al-'Aql as-Salīm Ilā Mazāyā al-Kitāb al-Karīm" by *Abus-Su'ūd al-Imādī* 6/211

<sup>11</sup> "Fatḥ al-Qadīr al-Jāmi' Bayn Fannay ar-Riwāyah wa-Dirāyah Min 'Ilm at-Tafsīr" by *Ash-Shawkānī* pg. 214

<sup>12</sup> Collected by *Mālik* (#2,743), *Aṭ-Ṭayālīsī* (#2,558), 'Abdur-Razzāq (#19,673), *Aḥmad* (#7,614), *Al-Bukhārī* (#7,485), *Muslim* (#6,798), *At-Tirmithī* (#3,161), *An-Nisā'ī* (#7,700) and *Abū Ya'lā* (#6,685)

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even if they were their fathers, their sons, their brothers or their kindred. For such He has written Faith in their hearts, and strengthened them with *Rūḥ* (proofs, light and true guidance) from Himself. And We will admit them to Gardens under which rivers flow, to dwell therein forever. Allāh is pleased with them, and they with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful.﴾<sup>13</sup>

## The Prophets, عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and Believers Hate the Disbelievers

Allāh, تَعَالَى, Stated:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

﴿Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allāh Alone,” except the statement of Ibrāhīm to his father: “Verily, I will ask for forgiveness for you, but I have no power to do anything for you before Allāh.” Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.﴾<sup>14</sup>

Ibn Jarīr at-Ṭabarī (d. 310 H.) said: “He, جَلَّ ثَنَاؤُهُ, Says, Informing about the statement of His Prophets to their disbelieving people: ‘We have rejected you.’ We disapprove of what you were upon, from disbelief in Allāh and we reject that your worship of that which you worship beside Allāh could be correct. And enmity and hatred have taken place between us and you, forever, due to your disbelief in Allāh and your worship of other than Him. And there is no conciliation nor leniency between us: ﴿until you believe in Allāh Alone.﴾”<sup>15</sup>

Ibn Kathīr stated: “﴿...and there has started between us and you, hostility and hatred forever...﴾ Meaning; And enmity and hatred has begun from now, between us and you, as long as you are upon your disbelief. So, we will always disavow ourselves from you and hate you.”<sup>16</sup>

<sup>13</sup> *Sūrat al-Mujādilah*, 22

<sup>14</sup> *Sūrat al-Mumtaḥinah*, 4

<sup>15</sup> “*Jāmi` al-Bayān `An Ta`wīl Āy al-Qur`ān*” by Ibn Jarīr at-Ṭabarī Vol. 22/56

<sup>16</sup> “*Tafsīr al-Qur`ān al-`Aḥḥīm*” by Ibn Kathīr Vol. 13/513

## The *Ṣaḥābah*, رَضِيَ اللَّهُ عَنْهُمْ, Hated the Disbelievers

On the authority of Abū Mūsā al-Ash`arī, رَضِيَ اللَّهُ عَنْهُ, in a long *Ḥadīth* in which Asmā' Bint `Umays was visiting Ḥafṣah Bint `Umar Ibn al-Khaṭṭāb, a discussion took place between `Umar Ibn al-Khaṭṭāb and Asmā' Bint `Umays concerning whether those who made *Hijrah* to Al-Ḥabashah away from the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, had more right to him than those who made *Hijrah* to Al-Madīnah with him. In this discussion, `Umar said:

"سَبَقْنَاكُمْ بِالْهِجْرَةِ فَحَقُّ بَرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكُمْ. "فَغَضِبَتْ وَقَالَتْ كَلِمَةً: "كَذَبْتَ يَا عُمَرُ كَلَّا وَاللَّهِ كُنْتُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطْعِمُ جَائِعَكُمْ وَيَعْطِي جَاهِلَكُمْ وَكُنَّا فِي دَارٍ أَوْ فِي أَرْضٍ الْبُعْدَاءِ الْبُغَضَاءِ فِي الْحَبَشَةِ وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ."

"We have migrated before you, so we have more right than you to the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." On that, she became angry and said: "You lied, O `Umar. No, by Allāh, while you were with the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was feeding the hungry amongst you and advising the ignorant amongst you, we were in the state..." or "...in the land of those who were distant and hated – in Al-Ḥabashah, and that was for Allāh and for His Messenger." <sup>17</sup>

In explaining this *Ḥadīth*, Al-Qāḍī `Iyāḍ al-Mālikī (d. 544) stated: "They were called 'distant' due to their lineage being far from the lineage of the Arabs. And they were called 'hated' due to the difference in the two religions." <sup>18</sup>

And An-Nawawī (d. 676 H.) stated: "Her statement: 'We were in the land of those who were distant and hated...' The scholars have stated: those who were distant; in their lineage. Those who were hated; in their religion, because they were disbelievers, except for An-Najāshī" <sup>19</sup>

Al-Fattānī (d. 986 H.) said: "'The distant', in other words, in lineage; 'the hated', in other words, in religion, as they were disbelievers, other than An-Najāshī." <sup>20</sup>

They state that this statement was made by a Companion, in front of two Companions; one of whom was a wife of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and one who was the second Rightly Guided *Khalīfah*. And there is no mention of any objection ever being made to this.

And one should keep in mind that this was in the land of Al-Ḥabashah, where the *Muslims* were given safe haven and whose people were from amongst the People of the Book.

<sup>17</sup> Collected by Aṭ-Ṭayālīsī (#528), Ibn Abī Shaybah (#33,896), Aḥmad (#19,753), Al-Bukhārī (#3,136), Muslim (#6,494), Abū Dāwūd (#2,725), Aṭ-Tirmithī (#1,559), An-Nasā'ī (#8,330) and Abū Ya`lā (#7,232)

<sup>18</sup> "Mashāriq al-Anwār `Alā Ṣiḥāḥ al-Āthār" by Al-Qāḍī `Iyāḍ Vol. 1/96

<sup>19</sup> "Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj" by An-Nawawī Vol. 16/65

<sup>20</sup> "Majma` Biḥār al-Anwār Fī Ġarīb at-Tanzīl Wa Laṭā'if al-Akḥbār" by Al-Fattānī 1/191

Therefore, their hate had nothing to do with harming *Muslims* in general or personal harm toward the *Ṣaḥābah*.

And on the authority of Jābir Ibn `Abdillāh that he said:

أَفَاءَ اللَّهِ عَزَّ وَجَلَّ خَيْبَرَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَقْرَهُمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا كَانُوا وَجَعَلَهَا بَيْنَهُ وَبَيْنَهُمْ. فَبَعَثَ عَبْدَ اللَّهِ بْنُ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ ثُمَّ قَالَ لَهُمْ: "يَا مَعْشَرَ الْيَهُودِ أَنْتُمْ أَبْغَضُ الْخَلْقِ إِلَيَّ قَتَلْتُمْ أَنْبِيَاءَ اللَّهِ عَزَّ وَجَلَّ وَكَذَبْتُمْ عَلَى اللَّهِ وَلَيْسَ يَحْمِلُنِي بُغْضِي إِيَّاكُمْ عَلَى أَنْ أَحِيفَ عَلَيْكُمْ قَدْ خَرَصْتُ عِشْرِينَ أَلْفَ وَسَقٍ مِنْ تَمْرٍ فَإِنْ شِئْتُمْ فَلَكُمْ وَإِنْ أَبَيْتُمْ فَلِي." فَقَالُوا: "بِهَذَا قَامَتِ السَّمَوَاتُ وَالْأَرْضُ قَدْ أَخَذْنَا فَأَخْرَجُوا عَنَّا."

"Allāh, عَزَّ وَجَلَّ, Gave Khaybar to the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as *Fay'* (i.e. spoils of war taken without actual fighting). So, the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, left them (i.e. the Jews) in it as they were and divided it between himself and them. Then, he sent `Abdullāh Ibn Rawāḥah, who estimated its (orchards') worth for them. Then he said to them: 'O Jews; you are the most hated of creation to me: You killed the Prophets of Allāh, عَزَّ وَجَلَّ, and you lied upon Allāh. However, my hatred for you will not lead me to be unjust toward you. I have estimated its worth at twenty thousand *Wasqs* (i.e. a unit of measurement) of dates. So, if you wish, it is for you. And if you refuse, then it is for me.' So, they said: 'It is upon this (i.e. justice) that the heavens and the earth are upheld. We will take it, so leave us.'" <sup>21</sup>

## The Scholars of the *Ummah* Have Affirmed This Concept throughout History

They mention a number of statements, from amongst them are:

<sup>21</sup> Collected by `Abdur-Razzāq (#7,205), Ibn Abī Shaybah (#10,664), Aḥmad (#14,208) and Abū Dāwūd (#3,414). This *Ḥadīth* is authentic. Some may try to reject it because it is from the narration of Abuz-Zubayr Muḥammad Ibn Muslim al-Makki from Jābir Ibn `Abdillāh. Some of the later Scholars of *Ḥadīth* stated that Abuz-Zubayr was a *Mudallis*. However, this does not affect this *Ḥadīth* for two reasons. 1. The vast majority of the earlier Scholars of *Ḥadīth* do not consider him to be a *Mudallis* and they consider his narrations from Jābir Ibn `Abdillāh to be authentic. 2. Even according to An-Nasā'ī, who was the only early Scholar of *Ḥadīth* to consider him to be a *Mudallis*, his narration of this event would be acceptable. An-Nasā'ī himself stated: "So, if he (i.e. Abuz-Zubayr) said: 'I heard Jābir', then it is authentic." And this is the case here: In one of chains of narration in "*Muṣannaḥ `Abdir-Razzāq*" and "*Musnad Aḥmad*", he clearly stated he heard this event from Jābir. However, the correct opinion is that of the majority; that his narrations from Jābir Ibn `Abdillāh are accepted unrestrictedly. Look to "*Al-Jarḥ Wat-Ta'dīl*", Vol. 1/151 and "*Al-Marāsīl*", pg. 193, both by Ibn Abī Ḥatīm, "*At-Tārīkh al-Kabīr*" by Al-Bukhārī Vol. 1/221, "*Ath-Thiqāt*" by Ibn Ḥibbān Vol. 5/351, "*Al-Kāmil Fī Ḍu'afā' ar-Rijāl*" by Ibn `Adī Vol. 6/121, "*Aḍ-Ḍu'afā'*" by Al-`Uqaylī Vol. 4/130, "*At-Tamhīd Limā Fil-Muwaṭṭa' Min al-Ma'ānī wal-Asānīd*" by Ibn `Abdill-Barr Vol. 12/143-146, "*As-Sunan al-Kubrā*" by An-Nasā'ī Vol. 1/640, "*Al-Ilzāmāt Wat-Tatabbu*" by Ad-Dāraquṭnī pgs. 477 and 556, "*Mizān al-I'tidāl Fī Naqd ar-Rijāl*" by Ath-Thahabī Vol. 1/460, "*Al-Muḥallā Fī Sharḥ al-Mujallā Bil-Hujajī Wal-Āthār*", Vol. 2/309, and "*Al-Iḥkām Fī Uṣūl al-Aḥkām*", Vol. 6/135, both by Ibn Ḥazm, "*Ma'rifat `Ulūm al-Ḥadīth*" by Abū `Abdillāh al-Ḥākim pg. 34, "*Ta'rīf Ahl at-Taqdīs Bi-Marātib al-Mawṣūfīn Bit-Tadlīs*" by Ibn Ḥajar pg. 45, "*Jāmi' at-Taḥṣīl Fī Aḥkām al-Marāsīl*" by Al-`Alā'ī pg. 110, "*Bayān al-Wahmī Wal-Īhām al-Wāqī'ayni Fī Kitāb al-Aḥkām*" by Ibn al-Qaṭṭān al-Fāsī Vol. 2/55 and elsewhere.



Ibn al-Ḥāj al-Mālikī (d. 373 H.) stated: “And it is obligatory on every *Muslim* to hate, for the Sake of Allāh, all those who disbelieve in Him.”<sup>22</sup>

Al-ʿIzz Ibn ʿAbdis-Salām (d. 660 H.) stated: “It is obligatory upon the judges to show equality toward the plaintiffs in the way they turn away from and toward them, and so on. Because bringing one forward (before the other) will necessitate jealousy and hatred in the chest of the other. And this is not implemented with regards to the *Muslim* and the disbeliever. This is because his crime against his self through his disbelief held him back, and obligated hating and humiliating him.”<sup>23</sup>

At-Tūribishtī al-Ḥanafī (d. 661 H.) said: “And that is because the heart being pure from resentment between the Muslim and the disbeliever is a matter that is nearly impossible. How could it be, while Allāh Obligated upon the Muslim hatred of the disbeliever and love of him being humiliated?”<sup>24</sup>

Shihāb ad-Dīn al-Qarāfī (d. 684 H.) stated: when discussing some of the obligations in the *Sharīʿah*: “Loving the Believers, hating the disbelievers, glorifying the Lord of the Worlds, the Prophets and the Messengers, having the intent of benefitting the brethren, wanting to stay away from what is forbidden by Ar-Raḥmān, and other than that from what has been commanded.”<sup>25</sup>

Najm ad-Dīn Ibn Qudāmah (d. 689 H.) said: “As for disapproval of disobediences and not being satisfied with them, then Allāh, تَعَالَى, Legislated that We worship Him with it. (Likewise), rebuking the one who is satisfied with them, as well as hate for the disbelievers and the criminals and reprimanding them.”<sup>26</sup>

Ibn Taymiyyah (d. 728 H.) stated: “Whoever does not accept that after Muḥammad, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was Sent, no one is a *Muslim* except those who believe in him and follow him inwardly and outwardly, then he is not a *Muslim*. And whoever does not forbid following the religion of the Jews and the Christians, after he, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was Sent, in fact, even those who do not declare them disbelievers and those who do not hate them, then they are not *Muslims*, according to the agreement of the *Muslims*.”<sup>27</sup>

Taqiyyuddīn as-Subkī (d. 756 H.) said: “And it is clear that the pure and sound souls do not hate or have enmity except for a reason; either related to them or to someone who loves them or whom they love. And by this way is our enmity towards the disbelievers, because of their behaviour toward to the One who is more beloved to us than ourselves.”<sup>28</sup>

<sup>22</sup> “*Al-Madkhal Ilā Tanmiyat al-Aʿmāl Bi-Taḥsīn an-Niyyāt Wat-Tanbīh ʿAlā Baʿd al-Bidaʿ Wal-ʿAwāʿid*” by Ibn al-Ḥāj al-Mālikī Vol. 2/47

<sup>23</sup> “*Qawāʿid al-Aḥkām Fi Maṣāliḥ al-Anām*” Al-ʿIzz Ibn ʿAbdis-Salām Vol. 1/72

<sup>24</sup> “*Al-Muyassar Fī Sharḥ Maṣābiḥ as-Sunnah*” by At-Tūribishtī 3/930

<sup>25</sup> “*Anwār al-Burūq Fī Anwāʿ al-Furūq*” Shihāb ad-Dīn al-Qarāfī Vol. 1/201

<sup>26</sup> “*Mukhtaṣar Minhāj al-Qāṣidīn*” by Najm ad-Dīn Ibn Qudāmah pg. 358

<sup>27</sup> “*Majmūʿ Fatāwā Ibn Taymiyyah*”, Vol. 7/464

<sup>28</sup> “*Fatāwā as-Subkī*”, Vol. 2/476

Ibn Abil-`Izz al-Ḥanafī (d. 792 H.) stated: “And Allāh does not love the traitors and He does not love those who spread corruption and He does not love those who are proud. And we also do not love them, and we hate them, out of obedience to Him, *سُبْحَانَهُ وَتَعَالَى*.”<sup>29</sup>

*Al-Khaṭīb ash-Shirbīnī* stated: “And it is forbidden to have love for the disbeliever, due to His, *تَعَالَى*,’s statement: ﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger...﴾”<sup>30</sup>

Muḥammad `Ilīsh al-Mālikī (d. 1299 H.) stated: “The selves of the *Muslims* innately hate the disbelievers.”<sup>31</sup>

## Arguments for Hate Being Merely for the Disbelief

### Allāh Permitted Kindness and Justice toward Disbelievers

Allāh, *تَعَالَى*, Stated:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the *Ṭhālimūn* (wrongdoers).﴾<sup>32</sup>

So, they state that here it is explained that ﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.﴾

However, this is countered by the opposing side by stating that anyone who looks at these Verses sees that there is no mention of obligation or permissibility of love nor forbiddance of hate. All that is discussed is dealing justly and kindly with those who have not fought against *Muslims* or driven them out of their homes.

And they state that this is evident from the reason that this Verse was Revealed:

<sup>29</sup> “*Sharḥ al-`Aqīdah at-Ṭahāwīyyah*” by Ibn Abil-`Izz al-Ḥanafī Vol. 2/431

<sup>30</sup> “*Al-Iqnā` Fī Ḥall Alfāth Abī Shujā`*” by *Al-Khaṭīb ash-Shirbīnī* Vol. 2/574

<sup>31</sup> “*Minḥ al-Jalīl Sharḥ Mukhtaṣar Khalīl*” by Muḥammad `Ilīsh al-Mālikī Vol. 3/150

<sup>32</sup> *Sūrat al-Mumtaḥinah*, 8-9

On the authority of Asmā' Bint Abī Bakr, رَضِيَ اللَّهُ عَنْهُمَا, who said:

أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَصِلُّهَا؟" قَالَ: "نَعَمْ".  
 قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾

صَلَّى اللَّهُ عَلَيْهِ, "My mother came to me, hoping (for my favor) during the lifetime of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So, I asked the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "May I keep ties with her?" He replied, "Yes."

Ibn `Uyaynah said, "Then Allāh, تَعَالَى, Revealed about this: **Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.**﴾<sup>33</sup>

And it this was clearly demonstrated by the *Ṣaḥābī* `Abdullāh Ibn Rawāḥah, when he told the Jews of his hate for them, but then explained that his hate would not lead him to be unjust toward them.

## No One Truly Has Faith Until He Loves for His Brother What He Loves for Himself

On the authority of Anas Ibn Mālik, رَضِيَ اللَّهُ عَنْهُ, that the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ."

"None of you will have faith until he loves for his brother what he loves for himself."<sup>34</sup>

They state that some Scholars say the phrase ﴿...his brother...﴾ here includes disbelievers, as they are "brothers in humanity".

And they point to the Verse:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ﴾

﴿The people of Nūḥ denied the Messengers. When their brother Nūḥ said to them: "Will you not fear (Allāh)?"﴾<sup>35</sup>

<sup>33</sup> Collected by Aṭ-Ṭayālīsī (#1,748), `Abdur-Razzāq (#9,932), Al-Ḥumaydī (#320), Sa`īd Ibn Manṣūr (#2,917), Ishāq Ibn Rāḥwayh (#2,224), Aḥmad (#27,452), Al-Bukhārī (#2,620), Muslim (#2,287) and Abū Dāwūd (#1,668). The statement of Ibn `Uyaynah was collected by Al-Bukhārī in his narration

<sup>34</sup> Collected by Aḥmad (#12,832), `Abd Ibn Ḥumayd (#1,175), Ad-Dārimī (#2906), Al-Bukhārī (#13), Muslim (#79), Ibn Mājah (#66), At-Tirmithī (#2,515), An-Nasā'ī (#), and Abū Ya`lā (#2,887)

<sup>35</sup> *Sūrat al-A`rāf*, 65 and *Sūrat ash-Shu`arā'*, 105-106

And similar Verses related to Hūd, <sup>36</sup> Šālīḥ, <sup>37</sup> Lūṭ <sup>38</sup> and Shu`ayb. <sup>39</sup>

Those who disagree responded to this with two points:

1. These Verses make no mention of “humanity”. Rather, they are speaking about a Prophet and him being from that tribe. Therefore, he is related to them in familial terms, as is the case with tribal relationships. This is especially true further back in history when tribes were smaller in population and closer in proximity.

Az-Zamakhsharī (d. 538 H.) said: “﴿...**their brother**...﴾ was used because he was one of them.”<sup>40</sup>

Ar-Rāzī (d. 606 H.) stated: “And as for His Statement: ﴿...**their brother**...﴾, then it is because he was one of them, like in the statement of the Arabs: ‘O brother of Banī Tamīm’, they mean: ‘O one of them.’”<sup>41</sup>

And Al-Qurṭubī (d. 671 H.) said: “In other words, the son of their father, and it is the brotherhood of lineage, not the brotherhood of religion. And it is said that it is the brotherhood of *Mujānasah* (similarity). Allāh, تَعَالَى, Stated: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ﴾

﴿**And We did not Send a Messenger except in the language of his people.**﴾ [Ibrāhīm, 4]. And this (discussion) has passed in “*Al-A`rāf*”. And it is said: It is like the statement of the Arabs: ‘O brother of Banī Tamīm’ they mean: ‘O one of them.’”<sup>42</sup>

Abū Ḥayyān al-Ġirnāṭī said: “And the brotherhood of Nūḥ: It is said: In lineage. And it is said: In *Mujānasah*, like the statement: O brother of Tamīm, you mean by it ‘One of his nation.’”<sup>43</sup>

And attributing the brotherhood to being from amongst their tribe, from their lineage or to similarity, was also stated by:

- Muqātil Ibn Sulaymān (d. 150 H.)<sup>44</sup>
- Abul-Layth as-Samarqandī (d. 375 H.)<sup>45</sup>
- Ath-Tha`labī (d. 427 H.)<sup>46</sup>

<sup>36</sup> *Sūrat ash-Shu`arā*, 123-124

<sup>37</sup> *Sūrat al-A`rāf*, 73 and *Sūrat ash-Shu`arā*, 141-142

<sup>38</sup> *Sūrat ash-Shu`arā*, 160-161

<sup>39</sup> *Sūrat al-A`rāf*, 85 and *Sūrat Hūd*, 84

<sup>40</sup> “*Al-Kashf `An Ḥaqā'iq Ḡawāmiḍ at-Tanzīl Wa `Uyūn al-Aqāwīl Fī Wujūh at-Ta`wīl*” by Az-Zamakhsharī 19/764

<sup>41</sup> “*Mafātīḥ al-Ġayb*” by Ar-Rāzī Vol. Vol. 24/154

<sup>42</sup> “*Al-Jāmi` Li-Aḥkām al-Qur`ān*” by Al-Qurṭubī Vol. 16/50

<sup>43</sup> “*Al-Baḥr al-Muḥīṭ*” by Abū Ḥayyān al-Ġirnāṭī Vol. 7/29

<sup>44</sup> “*Tafsīr Muqātil Ibn Sulaymān*”, Vol. 3/271-272

<sup>45</sup> “*Baḥr al-`Ulūm*” by Abul-Layth as-Samarqandī Vol. 2/478

<sup>46</sup> “*Al-Kashf Wal-Bayān `An Tafsīr al-Qur`ān*” by Ath-Tha`labī Vol. 4/456

- Al-Bağawī (d. 516 H.) <sup>47</sup>
- Ibn `Aṭiyyah (d. 546 H.) <sup>48</sup>
- Ibn al-Jawzī (d. 597 H.) <sup>49</sup>
- Ar-Ras`anī al-Ḥanbalī (d. 661 H.) <sup>50</sup>
- Al-Bayḍāwī (d. 685 H.) <sup>51</sup>
- An-Nasafī (d. 710 H.) <sup>52</sup>
- `Alā' ad-Dīn al-Khāzin (d. 725 H.) <sup>53</sup>
- Jalāladdīn al-Maḥallī (d. 864 H.) <sup>54</sup>
- Ibn `Ādil al-Ḥanbalī (d. 880 H.) <sup>55</sup>
- Abus-Su`ūd al-`Imādī (d. 982 H.) <sup>56</sup>
- Ash-Shawkānī (d. 1250 H.) <sup>57</sup>

And many others.

Yes, Al-Qurṭubī and others mentioned being from the children of Ādam as a meaning for “brother” in these Verses. However, they never stated it was the only opinion, the correct opinion or even their opinion. In fact, they mentioned it after the previous opinions and prefaced it with: “And it is said...” And this is a phrase generally used when referring to something that is incorrect or weak. And this is, without doubt, due to it being a statement which is not supported by the Texts of the *Sharī`ah*.

This is because we have Texts which refer to brotherhood in the linguistic sense i.e. a male who shares one or two parents with someone. These are the Texts related to inheritance, *Maḥrams* and other *Fiqh* matters. And we have Texts that refer to brotherhood in the *Islāmic* sense i.e. *Muslims* being brothers with other *Muslims* due to them sharing the same Religion. And we have the Texts related to the brotherhood that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, formed between specific individuals from amongst the *Muhājirīn* and the *Anṣār* after the *Hijrah*, and

<sup>47</sup> “*Ma`ālim at-Tanzīl*” by Al-Bağawī Vol. 6/121

<sup>48</sup> “*Al-Muḥarrir al-Wajīz Fī Tafsīr al-Kitāb al-`Azīz*” by Ibn `Aṭiyyah al-Andalusī pg. 1404

<sup>49</sup> “*Zād al-Masīr Fī `Ilm at-Tafsīr*” by Ibn al-Jawzī pg. 1032

<sup>50</sup> “*Rumūz al-Kunūz Fī Tafsīr al-Kitāb al-`Azīz*” by Ar-Ras`anī Vol. 5/401

<sup>51</sup> “*Anwār at-Tanzīl Wa Asrār at-Ta`wīl*” by Al-Bayḍāwī Vol. 4/144

<sup>52</sup> “*Madārik at-Tanzīl Wa Ḥaqā`iq at-Ta`wīl*” by An-Nasafī Vol. 2/572

<sup>53</sup> “*Lubāb at-Ta`wīl Fī Ma`ānī at-Tanzīl*” by `Alā' ad-Dīn al-Khāzin Vol. 3/328

<sup>54</sup> “*Tafsīr al-Jalālayn*” by Jalāl ad-Dīn as-Suyūṭī and Jalāl ad-Dīn al-Maḥallī pg. 487

<sup>55</sup> “*Al-Lubāb Fī `Ulūm al-Kitāb*” by Ibn `Ādil al-Ḥanbalī Vol. 15/55

<sup>56</sup> “*Irshād al-`Aql as-Salīm Ilā Mazāyā al-Kitāb al-Karīm*” by Abus-Su`ūd al-`Imādī Vol. 6/254

<sup>57</sup> “*Fatḥ al-Qadīr al-Jāmi` Bayn Fannay ar-Riwāyah wad-Dirāyah Min `Ilm at-Tafsīr*” by Ash-Shawkānī pg. 1061

these are abrogated with regards to having any effect on us today. However, other than these Texts which people in these times try to apply to “brotherhood in humanity”, we have nothing like this in the *Sharī`ah*.

2. Even if one were to affirm this baseless concept of “brotherhood in humanity”, this *Hadīth* does not state: “...until he loves his brother as he loves himself.” It states: “...until he loves for his brother what he loves for himself.” And the permissibility of one loving guidance for others is not a matter of dispute. Likewise, the concept of doing good to those you hate, in hopes that they will enter *Islām*, is not a matter of dispute.

## It is Allowed for a *Muslim* Man to Marry Women from Amongst the People of The Book

Allāh, تَعَالَى, Stated:

﴿وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due *Mahr*, desiring chastity not committing illegal sexual intercourse, nor taking them as girl-friends.﴾<sup>58</sup>

So, they state that if it is permissible to marry them, and being married will lead to love, then this means it is permissible to love them.

The opposing side counters with the following:

Firstly:

In the *Qur`ān* and *Sunnah*, the Commands of Allāh are two types:

1-His universal (*Kawnī*) Will and Decree. Nothing happens outside of this will. The *kāfir* and the *Muslim* are equal under this will. Acts of worship and acts of disobedience all happen by the Will and Decree of Allāh.

For example, Allāh says:

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ﴾

﴿But when Allāh Wills a people’s punishment, there can be no turning back of it.﴾<sup>59</sup>

And He says:

<sup>58</sup> *Sūrat al-Mā'idah*, 5

<sup>59</sup> *Sūrat ar-Ra'd*, 11

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿And whomsoever Allāh Wills to Guide, He Opens his heart to *Islām*; and whomsoever He Wills to Send astray, He Makes his breast closed and constricted, as if he is climbing up to the sky.﴾<sup>60</sup>

2-His legislative (*Sharʿ*) Will, which applies only to that which He Loves and is Pleased with.

For example, Allāh, تَعَالَى, Stated:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿Allāh Wants for you ease, and He does not want to make things difficult for you.﴾<sup>61</sup>

And He Stated:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾

﴿Allāh Wants to Accept your repentance﴾<sup>62</sup>

And He Stated:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ﴾

﴿Allāh does not want to place you in difficulty, but He Wants to Purify you﴾<sup>63</sup>

The first point argued about this is that they state: Allāh, تَعَالَى, Legislated hate toward the disbelievers, and permitted marrying a woman from the People of the Book. So, it is not to be said that the love that may result naturally, secondary to a matter that was merely permitted, not obligated – i.e. marrying a disbeliever – is evidence to cancel out a matter of clear legislation – i.e. hate towards disbelievers.

The second point they mention is that there are many things that have characteristics within them that necessitate love as well as hate. They give the following examples:

Prison is something that is hated by default by humankind, yet Allāh, تَعَالَى, Stated about Yūsuf,

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

<sup>60</sup> *Sūrat al-Anʿām*, 125

<sup>61</sup> *Sūrat al-Baqarah*, 185

<sup>62</sup> *Sūrat an-Nisaʿ*, 27

<sup>63</sup> *Sūrat al-Māʿidah*, 6

﴿قَالَ رَبِّ السَّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾

﴿He said: "O my Lord! Prison is more beloved to me than that to which they invite me. And unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant ones.﴾<sup>64</sup>

Death and injury are things that are hated by default by humankind:

Allāh, تَعَالَى, said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿Fighting is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you. And it may be that you like a thing which is bad for you. And Allāh Knows but you do not know.﴾<sup>65</sup>

Yet, He also Stated:

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾

﴿Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes were overflowing with tears of grief, because they could not find anything to spend (for Jihād).﴾<sup>66</sup>

So, it is not impossible that a *Muslim* would love his disbelieving wife in a *Dunyā* sense out of the *Qadar* of Allāh, تَعَالَى, but at the same time hate her because she is a disbeliever.

The third point argued is that the *Islāmic Sharī'ah* is full of situations where a single individual has more than one legislated ruling.

Ibn Al-Qayyim (d. 751 H.) said: "And the *Sharī'ah* is filled with verdict division (*Taba'uḍ al-Aḥkām*), and it is the unadulterated *Fiqh*. And Allāh, سُبْحَانَهُ, Made the daughter from nursing a daughter in forbiddance (of marriage) and *Maḥramah* and a stranger in inheritance and spending (i.e. she does not inherit and he is not obligated to spend on her). Similarly, the daughter of *Zinā* according to the majority is a daughter in forbiddance of marriage and not a daughter in inheritance."<sup>67</sup>

<sup>64</sup> *Sūrat Yūsuf*, 33

<sup>65</sup> *Sūrat al-Baqarah*, 216

<sup>66</sup> *Sūrat at-Tawbah*, 92

<sup>67</sup> "*Aḥkām Ahl ath-Thimmah*" by Ibn al-Qayyim Vol. 1/264



And Ibn Taymiyyah (d. 728 H.) said: “So it becomes clear that a label can be negated in one ruling and affirmed in a (different) ruling.” <sup>68</sup>

And also on this topic is the fact that a *Fāsiq* is called a *Mu'min* (Believer) from the point of him being included in the address of Allāh, تَعَالَى, when it is mentioned “O You Who Believe”, but not when related to whether he is a major sinner or not. <sup>69</sup>

So, if this is the case that two rulings are legislated for one person, what would we say when one ruling is legislated and the second is merely the by-product of something that was permitted, not obligated?

And they state that even a *Muslim* is loved according to his *īmān* and obedience and hated according to his disobedience, so how about someone who has no valid *īmān* to begin with?

The fourth point mentioned is that just as those who permit loving disbelievers say: “The husband will hate the action, i.e. disbelief, but love the person.”, it is just as easy for one to say: “The husband will hate the wife because she is a disbeliever but love her actions, i.e. her taking care of him, etc.” That argument may just as easily be turned around.

The fifth point that is mentioned is that even if one were to accept that the love a *Muslim* man may have for his disbelieving wife is something Legislated by Allāh; how does something related only to *Muslim* men, only with regards to their wives, who can only be from the People of the Book, transfer to ALL *Muslims* (*Muslim* women as well as to *Muslim* men not married to disbelieving women), regarding all disbelievers (from the People of the Book and others), whether they are married to them or not?

## Allāh Mentioned That He May Create Love between the *Muslims* and the Disbelievers

Allāh, تَعَالَى, Stated:

﴿عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Perhaps Allāh will create love between you and those whom you hold as enemies. And Allāh Has Power (over all things), and Allāh is Oft-Forgiving, Most Merciful.﴾ <sup>70</sup>

So, Allāh Told us that this may be something He Will Do.

The opposing side counters with the following:

This Verse came after the mention of the enmity and hatred that Ibrāhīm and those with him had toward the disbelievers, so, it is referring to this hatred being replaced with this love due to these people entering *Islām*. So, they understand it in this context, as Ibn Kathīr (d. 774 H.)

<sup>68</sup> “*Majmū` Fatāwā Ibn Taymiyyah*”, Vol. 7/421

<sup>69</sup> Look to “*Majmū` Fatāwā Ibn Taymiyyah*”, Vol. 7/240-241

<sup>70</sup> *Sūrat al-Mumtaḥinah*, 7

stated: “He, تَعَالَى, tells His slaves, after He Ordered them to have enmity toward the disbelievers: ﴿Perhaps Allāh Will Create love between you and those whom you hold as enemies.﴾ Meaning, love after hate, nearness after distance and intimacy after division. ﴿And Allāh has Power (over all things).﴾ Meaning, over whatever He Wills, such as joining between distant, contrary and differing things. So, He Will Bring the hearts near after enmity and harshness, so they will be reconciled and united. As He, تَعَالَى, Stated, when Praising the *Anṣār*:

﴿وَاذْكُرُوا لِلّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا﴾

﴿And remember Allāh’s Favour on you, for you were enemies one to another, but He Joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He Saved you from it.﴾<sup>71</sup>

...the Verse. And likewise, the Prophet, صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, said to them: ‘*Did I not find you misguided, then Allāh Guided you through me, and you were divided and Allāh Reconciled between you through me?*’<sup>72</sup>

And Allāh, تَعَالَى, Stated:

﴿هُوَ الَّذِي آتٰكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ وَالْأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿He it is Who has Supported you with His Help and with the believers. And He has United their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has United them. Certainly, He is All-Mighty, All-Wise.﴾<sup>73 74</sup>

And Al-Qurṭubī (d. 671 H.) stated: “And when it was Revealed, the *Muslims* showed enmity toward their relatives from amongst the *mushrikīn*. So, Allāh knew the intensity of the passion of the *Muslims* in that regard. So, ﴿Perhaps Allāh will make friendship between you and those whom you hold as enemies...﴾ was Revealed. And this is by the disbeliever entering into *Islām*.”<sup>75</sup>

Al-Baḡawī (d. 516 H.),<sup>76</sup> Ash-Shawkānī (d. 1255 H.)<sup>77</sup> and others gave similar explanations.

<sup>71</sup> *Sūrat Āl ‘Imrān*, 103

<sup>72</sup> Collected by Aḥmad (#13,690)

<sup>73</sup> *Sūrat al-Anfal*, 63

<sup>74</sup> “*Tafsīr al-Qur’ān al-‘Aṭḥīm*” by Ibn Kathīr Vol. 13/515

<sup>75</sup> “*Al-Jāmi’ Li-Aḥkām al-Qur’ān*” by Al-Qurṭubī Vol. 20/405-406

<sup>76</sup> “*Ma’ālim at-Tanzīl*” by Al-Baḡawī Vol. 3/373-374

<sup>77</sup> “*Fatḥ al-Qadīr al-Jāmi’ Bayn Fannay ar-Riwāyah wad-Dirāyah Min ‘Ilm at-Tafsīr*” by Ash-Shawkānī pg. 1484

## The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Could Not Guide Whom He Loved

Allāh, تَعَالَى, Stated:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿Indeed, you guide not whom you love, but Allāh Guides whom He Wills. And He Knows best those who are the guided.﴾<sup>78</sup>

They state that this shows that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, loved people who were not guided, so this shows the permissibility of loving disbelievers.

This point is countered by the opposing side with the following:

Ibn Jarīr at-Ṭabarī stated: “﴿Indeed, you...﴾ O Muḥammad ﴿...guide not whom you love...﴾ for him to be guided ﴿...but Allāh Guides whom He Wills...﴾ to Guide from His creation.”<sup>79</sup>

Al-Wāḥidī (d. 468 H.) stated: “And the meaning is: You guide not whom you would love to be guided.”<sup>80</sup>

Al-Baḡawī (d. 516 H.) stated: “In other words, (those) whom you love to be guided. And it has been claimed: (those) whom you love due to familial relations.”<sup>81</sup>

Az-Zamakhsharī (d. 538 H.) stated: “﴿...you guide not whom you love...﴾ You are not able to enter into *Islām* all of those whom you would love to enter it, from your people and others.”<sup>82</sup>

Al-Qurṭubī (d. 671 H.) stated: “And it is said the meaning of ﴿...whom you love...﴾, in other words, (those) whom you love to be guided.”<sup>83</sup>

And Ar-Ras`anī al-Ḥanbalī (d. 661 H.) stated: “The meaning is: You are not able to enter into *Islām* all of those whom you would love to enter it.”<sup>84</sup>

An-Nasafī (d. 710 H.) stated: “﴿Indeed, you guide not whom you love...﴾ You are not able to enter into *Islām* all of those whom you would love to enter it, from your people and others.”<sup>85</sup>

<sup>78</sup> *Sūrat al-Qaṣaṣ*, 56

<sup>79</sup> “*Jāmi` al-Bayān `An Ta`wīl Āy al-Qur`ān*” by Ibn Jarīr at-Ṭabarī Vol. Vol. 18/282

<sup>80</sup> “*Al-Wajīz Fī Tafsīr al-Kitāb al-`Azīz*” by Al-Wāḥidī pg. 822

<sup>81</sup> “*Ma`ālim at-Tanzīl*” by Al-Baḡwī Vol. 6/215

<sup>82</sup> “*Al-Kaṣhāf `An Ḥaqā`iq Ġawāmiḍ at-Tanzīl Wa `Uyūn al-Aqāwīl Fī Wujūh at-Ta`wīl*” by Az-Zamakhsharī Vol. 4/514

<sup>83</sup> “*Al-Jāmi` Li-Aḥkām al-Qur`ān*” by Al-Qurṭubī Vol. 16/298

<sup>84</sup> “*Rumūz al-Kunūz Fī Tafsīr al-Kitāb al-`Azīz*” by Ar-Ras`anī Vol. 5/554

<sup>85</sup> “*Madārik at-Tanzīl Wa Ḥaqā`iq at-Ta`wīl*” by An-Nasafī Vol. 2/649

They state: So, we see that the majority of scholars understood the love in this Verse to be love of guiding, not love of the people. And those who did mention that it was love of people stated that it was love due to familial relations and not love of humanity as a whole. Therefore, to transfer the ruling of natural love that one may have for a family member to those who are not related or have not even met, is falsity.

## **Conclusion**

This is what has been put forth by both sides, as I have found it. I have not seen rebuttals by the second side to the evidences of the first side, aside from their original arguments mentioned here.

## Commentary on Some of the Grave Errors in Justin Parrott's Article

While reviewing this article, I came across an article entitled: "Heavenly Affection: Living the Love of Al-Wadūd" by Justin Parrott and published by Yaqeen Institute for Islamic Research.

In the past, I wrote a reply to another article written by Justin along with Omar Suleiman and Nazir Khan, also published by Yaqeen. I found it to be a reprehensible article due to the following:

- Mistranslation of verses from the *Qur'ān* and *Aḥādīth* to the point that the meanings were partially or completely changed
- Reliance upon an abundance of weak and even fabricated *aḥādīth*
- Misleading statements, strawman arguments and non sequiturs used to divert the readers' attention away from the issue at hand
- Mixing categories of words such as racism, discrimination, etc.
- Misquoting scholars or mixing in their own understandings with what the scholars said
- Sufficing with linguistic definitions of words which have different *Shar'ī* definitions
- Sufficing with only some, instead of all of the linguistic definitions of a word
- Propagating the definition of *kufr* (disbelief) according to that of the extremist *Murji'ah*
- A general theme of eroding concepts of *Al-Walā' Wal-Barā'* between Muslims and *kuffār*.

It appears that his newer article in question contains many of the same problems.

What follows is a discussion on the low grade scholarship of and poor research presented by Justin.

In Justin's introduction, he touches on the concept of hate by saying:

"Most theistic religions, including Islam, affirm love as one of the divine attributes of God, our Creator. It is considered a virtue by many people to selflessly love others for God's sake, or to love others as oneself. However, a common criticism we hear against Islam today is that Muslims allegedly worship an angry, vengeful, cold, distant, and unloving god who teaches them to hate all non-Muslims (we seek refuge in Allah from this misguided claim). In response to this accusation, we as Muslim believers must answer the following question: What is the proper understanding of Allah's love in Islam? And how does Allah's love inform the behavior of Muslim believers?"

As we will see, this is a tactic he uses a number of times in this article; conflating numerous concepts, some of which are true, some of which are true to an extent and some of which are false. Justin mentions that “a common criticism we hear against Islam today is that Muslims allegedly worship an angry, vengeful, cold, distant, and unloving god who teaches them to hate all non-Muslims (we seek refuge in Allah from this misguided claim).

### Allāh Does Indeed Have Anger (*Ġaḍab*), Despite What Justin Insinuates

So, he seeks refuge from a “misguided claim” that the god Muslims worship is an angry god. Yet, we know one of Allāh’s Attributes is that He has *Ġaḍab* (Anger), as He Said:

﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

﴿And the fifth [oath will be] that the Anger of Allāh be upon her if he was of the truthful.﴾<sup>86</sup>

And He Said:

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ﴾

﴿[Saying:] “Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My Anger descends has certainly fallen.”﴾<sup>87</sup>

And He Said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

﴿O you who have believed, do not make allies of a people with whom Allāh has become Angry.﴾<sup>88</sup>

### Allāh Does Indeed Take Vengeance/Retribution (*Intiqām*) Despite What Justin Insinuates

And Justin seeks refuge from a “misguided claim” that the god Muslims worship is a vengeful god. However, we know one of Allāh’s Attributes is that He Performs *Intiqām* (Vengeance/Retribution) from certain people/groups, as He Said:

﴿وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ﴾

﴿But whoever returns [to violation], then Allāh will take Retribution from him. And Allāh is Exalted in Might and Owner of Retribution.﴾<sup>89</sup>

<sup>86</sup> *Sūrat an-Nūr*, 9

<sup>87</sup> *Sūrat Ṭāhā*, 81

<sup>88</sup> *Sūrat al-Mumtaḥinah*, 13

<sup>89</sup> *Sūrat al-Mā'idah*, 95

And He Said:

﴿إِنَّا مِنَ الْمُجْرِمِينَ مُتَتَقِمُونَ﴾

﴿Indeed We, from the criminals, will take Retribution.﴾<sup>90</sup>

And He Said:

﴿إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ﴾

﴿And Allāh is exalted in Might, the Owner of Retribution.﴾<sup>91</sup>

And He Said:

﴿فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا﴾

﴿Then We took Retribution from those who committed crimes﴾<sup>92</sup>

### Allāh Is Not All-Loving, Despite What Justin Insinuates

And Justin seeks refuge from a “misguided claim” that the god Muslims worship is an unloving god. If what is meant is that He does not love at all, then this is obviously a false claim against Allāh.

However, if what is being claimed here is that there aren’t things that Allāh does not love, or that Allāh is all-loving, then this is completely false. We know that there are people, groups, actions and statements that Allāh does not love, as He Said:

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ﴾

﴿Allāh does not like the public mention of evil except by one who has been wronged.﴾<sup>93</sup>

And He Said:

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

﴿Indeed, Allāh does not like transgressors.﴾<sup>94</sup>

And He Said:

﴿فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾

<sup>90</sup> Sūrat as-Sajdah, 22

<sup>91</sup> Sūrat Āl `Imrān, 4

<sup>92</sup> Sūrat ar-Rūm, 47

<sup>93</sup> Sūrat an-Nisā', 148

<sup>94</sup> Sūrat al-Mā'idah, 87

﴿Then indeed, Allāh does not like the disbelievers.﴾<sup>95</sup>

And He Said:

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾

﴿Indeed, Allāh does not like the exultant.﴾<sup>96</sup>

And He Said:

﴿وَاللَّهُ لَا يُحِبُّ الْفَسَادَ﴾

﴿And Allāh does not like corruption.﴾<sup>97</sup>

And many other Verses.<sup>98</sup>

## Allāh Indeed Hates Certain Actions, Statements, People and Groups

In fact, as mentioned previously, we know that Allāh actually Hates certain things.

Allāh Said:

﴿الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ﴾

﴿Those who dispute concerning the signs of Allāh without an authority having come to them - great is Hatred [of them] in the sight of Allāh and in the sight of those who have believed. Thus does Allāh seal over every heart [belonging to] an arrogant tyrant.﴾<sup>99</sup>

And He Said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

﴿O you who have believed, why do you say what you do not do? Greatly Hateful in the sight of Allah is that you say what you do not do.﴾<sup>100</sup>

## Justin Cherry-Picks Evidence and is Unable to Differentiate Between Hate and Intent to Harm

### Hatred for the sake of Allah?

<sup>95</sup> Sūrat Āl `Imrān, 32

<sup>96</sup> Sūrat al-Qaṣaṣ, 76

<sup>97</sup> Sūrat al-Baqarah, 205

<sup>98</sup> Sūrat al-Baqarah, 276; Sūrat Āl `Imrān, 57; Sūrat al-A`rāf, 55; Sūrat al-Anfāl, 58; Sūrat an-Naḥl, 23 and Sūrat al-Ḥajj, 38

<sup>99</sup> Sūrat Gāfir, 35

<sup>100</sup> Sūrat aṣ-Ṣaff, 2-3



When discussing the love of Allah, it is important to clarify its inverse: hatred for the sake of Allah. People might shy away from discussing what, at first glance, appears to be a negative concept opposed to the love of Allah. However, as properly understood, love for Allah cannot exist without hatred as well. If someone really loves Allah, they should hate sin and evil, but this does not mean one should hate sinners in the sense of wanting to harm them.

Allah said:

Allah has made faith beloved to you and beautified it in your hearts, and He has made hateful to you unbelief, wickedness, and sinful disobedience. Those are the rightly guided.<sup>101</sup>

The focus of our hatred in this verse is on the abstract concepts of unbelief and their concrete sinful deeds, not the identities of people. Muslim believers love faith and they hate acts of unbelief, wickedness, and sin, but they do not harbor malice towards unbelievers and sinners themselves. The Prophet صلى الله عليه وسلم said, “The best of faith is to love for the sake of Allah, to hate for the sake of Allah, and to work your tongue in remembrance of Allah.” Mu‘ādh ibn Anas said, “How is it, O Messenger of Allah?” The Prophet صلى الله عليه وسلم said, “That you love for people what you love for yourself, and you hate for them what you hate for yourself, and you speak goodness or remain silent.”<sup>102</sup> The prominent Indian Muslim scholar, Muḥammad Shams al-Ḥaqq al-‘Aẓīmābādī, took the Prophet’s صلى الله عليه وسلم saying that “hatred for the sake of Allah” is part of faith to mean “not to harm the one he hates but rather (hatred) for his unbelief and sinful disobedience.”<sup>103</sup> And Ibn Ḥajar al-‘Asqalānī cites Shams al-Dīn al-Kirmānī as saying “it is also part of faith to hate for his brother what he hates for himself of evil.”<sup>104</sup> Thus, believers hate evil to come to people just as they love good to come to them. It is simply impossible to love good without also hating evil.

Again, Justin seems incapable of differentiating between concepts. He says: “If someone really loves Allah, they should hate sin and evil, but this does not mean one should hate sinners in the sense of wanting to harm them.”

This section immediately begins with the error of not distinguishing between those rules which relate to Muslims and those which relate to disbelievers, as well as the error of using some Texts on a subject to the exclusion of others.

He mentions the translation of the Verse: “and He has made hateful to you unbelief, wickedness, and sinful disobedience.”

Then states: “The focus of our hatred in this verse is on the abstract concepts of unbelief and their concrete sinful deeds, not the identities of people.” Yes, this is the case in this Verse.

<sup>101</sup> Qur’an 49:7.

<sup>102</sup> *Musnad al-Imām Aḥmad*, 36:446, no. 22132; declared authentic due to external evidence (*ṣaḥīḥ li-ghayrihi*) by al-Arnā’ūṭ in the comments.

<sup>103</sup> Muḥammad Shams al-Ḥaqq al-‘Aẓīmābādī, *‘Awn al-ma’būd: Sharḥ Sunan Abī Dāwūd* (Beirut: Dār al-Kutub al-‘Ilmiyah, 2009), 12:285.

<sup>104</sup> Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī bi-sharḥ al-Bukhārī* (Beirut: Dār al-Ma’rifah, 1959), 1:74.

However, is it the only Text on the subject, so that one could say this is the end of the discussion? Absolutely not.

This would be the equivalent of pointing to a Text as proof for the obligatory ruling of one type of worship and concluding, on the basis of that textual evidence, that other forms of worship are not obligatory. Here, Justin relied upon this Text to point out the obligation of hating sinfulness and disbelief and then casually concludes that the obligation to hate these things somehow excludes or prohibits hating those who actually commit the sinfulness and disbelief.

A plethora of Texts have previously been mentioned showing that hating disbelievers themselves, not just their disbelief, is what is established in *Islām*. So why does Justin mention one Verse that focuses on the concepts and to the exclusion of the individuals, while he makes no mention of the plethora of other Texts? Either it was intentional or unintentional. If it was intentional, then this is unadulterated dishonesty and an attack on the *Sharīʿah* of Allāh. If it was unintentional, then it was either out of ignorance, forgetfulness or inability. Regardless of which of these is the cause, it renders him unworthy of writing anything about *Islām*, as no one who is ignorant or forgetful of this many Texts or so incapable of clarifying matters like this can be trusted to explain anything correctly.

He continues: “Muslim believers love faith and they hate acts of unbelief, wickedness, and sin, but they do not harbor malice towards unbelievers and sinners themselves.”

The Verse quoted does not negate nor forbid hatred for the disbeliever himself. It merely affirms that Allāh made disbelief, wickedness, and sinful disobedience hateful to the Believers. Therefore, what is he basing this understanding upon? If one says: “All the Verse mentions is hate for the acts.” The reply is that he Justin did not stop at affirming love for faith; rather, he affirmed love for many other acts, concepts and people.” One may say: “This was based upon other Texts which indicate that love is not merely for faith, but for actual people.” To this we say: “If other Texts were referred to in that case, then why were the plethora of Texts regarding hate completely ignored here?”

Suppose we were to apply Justin’s logic to the opposite of hate; love. `Abdullāh Ibn `Abbās, رَضِيَ اللَّهُ عَنْهُمَا, narrated that the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said to Ashajj `Abd al-Qays, رَضِيَ اللَّهُ عَنْهُ:

”إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْجِلْمُ وَالْأَنَاءُ.”

”Indeed there are two traits in you that Allāh loves; forbearance, and deliberateness.”<sup>105</sup>

Now, imagine concluding on the basis of this Text that Allāh didn’t love Ashajj `Abd al-Qays, just his two qualities? The point is that Justin never applies this logic with love, but he does with hate. Does Justin love *īmān* and good deeds, while remaining indifferent to the believers with *īmān*, those who perform these good deeds?

<sup>105</sup> Collected by Muslim (#17), Ibn Mājah (#4,188) and At-Tirmithī (#2,011)

## Justin's Lack of *Ḥadīth* Research

Although the author cited Al-Arna'ūṭ as declaring this *Ḥadīth* as "*Ṣaḥīḥ Li-Ġayriḥ*", the *Ḥadīth* is, in reality, weak. We have no record of anyone accepting this *Ḥadīth* before Al-Arna'ūṭ; not from the early generations, and not even from the later ones. In fact, a number of Scholars rejected the *Ḥadīth*.

It was rejected by Al-Munthirī, <sup>106</sup> Ad-Dumyāṭī, <sup>107</sup> Al-Haythamī, <sup>108</sup> Al-Albānī <sup>109</sup> and even elsewhere by Al-Arna'ūṭ himself. <sup>110</sup>

As for why Al-Arna'ūṭ's grading is incorrect, then this requires some explanation. <sup>111</sup>

<sup>106</sup> "At-Targīb Wat-Tarhīb" 4/13 as he prefaced it by saying: "Ruwiya"

<sup>107</sup> "Al-Matjar ar-Rābiḥ Fi Thawāb al-'Amal aṣ-Ṣāliḥ" pg. 793 as he prefaced it with "Kharraja Aḥmad Bi-Isnādiḥ"

<sup>108</sup> "Majma' az-Zawā'id Wa Manba' al-Fawā'id" 1/189 as he stated: "And in the first there is Rishdīn Ibn Sa'd and in the second there is Ibn Lahī'ah and both of them are weak."

<sup>109</sup> "Ḍa'īf at-Targīb Wat-Tarhīb" 2/268 and "Ḍa'īf al-Jāmi' aṣ-Ṣagīr" 1/142

<sup>110</sup> "Sharḥ as-Sunnah" 13/54

<sup>111</sup> Al-Arna'ūṭ said: "*Ṣaḥīḥ Li-Ġayriḥ*. And this chain is weak due to the bad memory of Ibn Lahī'ah and the weakness of Zabbān Ibn Fā'id." "Al-Musnad" 36/446

So, he identified two defects. Then he mentioned that Aṭ-Ṭabarānī collected it in "*Al-Mu'jam al-Kabīr*", and the chain he mentioned contains the same two defects.

And he mentioned that (#22,130) should be reviewed. This chain contains two defects, as even Al-Arna'ūṭ pointed out. These are the weakness of Rishdīn Ibn Sa'd and Zabbān Ibn Fā'id. So even with this narration, there still remains the defect of the weakness of Zabbān.

As for the other *Aḥādīth* that he mentions as being supportive narrations, then they are not the same *Ḥadīth*. Rather, they are different *Aḥādīth* that happen to have parts of the phrasings. For example:

On the authority of Mu'āth Ibn Anas, رَضِيَ اللَّهُ عَنْهُ, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"مَنْ أَعْطَى لِلَّهِ تَعَالَى وَمَنْعَ لِلَّهِ وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَنْكَحَ لِلَّهِ فَقَدْ اسْتَكْمَلَ إِيمَانَهُ."

"Whoever gives for the Sake of Allāh, تَعَالَى, withholds for the Sake of Allāh, loves for the Sake of Allāh, hates for the Sake of Allāh, and marries for the Sake of Allāh, he has indeed perfected his faith." "Al-Musnad" (#15,617 & #15,638)

And there is a long dispute about the authenticity of this *Ḥadīth*. However, as is evident, it isn't even the same *Ḥadīth* in question.

On the authority of Mu'āth, رَضِيَ اللَّهُ عَنْهُ, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"أَلَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ؟ وَخَيْرٌ لَكُمْ مِنْ تَعَاطِي الذَّهَبِ وَالْفِضَّةِ وَمِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ غَدًا فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ." قَالُوا: "بَلَى يَا رَسُولَ اللَّهِ." قَالَ: "ذِكْرُ اللَّهِ."

"Should I not inform you of the best of your deed, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They said: "Of course." He said: "The remembrance of Allāh." "Al-Musnad" (#22,079)

Justin also translated the *Ḥadīth* as: “How is it, O Messenger of Allah”. The correct translation is: “And what (else), O Messenger of Allāh?” This is clear to anyone who knows Arabic.

And he ends with: “Thus, believers hate evil to come to people just as they love good to come to them. It is simply impossible to love good without also hating evil.” But somehow, it is possible to love Muslims but not to hate the opposite (the disbeliever)? And not only is it possible, but, as he mentions in the introduction “we seek refuge in Allah from this misguided claim”?

### Justin is Unable to Differentiate Between Muslims and Disbelievers and is Unclear on What Constitutes Evidence in the *Sharīʿah*

People today use the slogan: *love the sinner, hate the sin*. This is not a new concept at all, but rather it was understood by the earliest Muslims. Ibrāhīm ibn Adʿham رحمه الله was passing through some cities and he saw two ascetics on a journey. One of them said to the other, “O brother, what do the people who love Allah inherit from their beloved?” The other said, “They inherit insight from the light of Allah Almighty and compassion for those who disobey Allah.” Ibrāhīm said, “How can he have compassion for people who contradict their Beloved?” The man looked at him and said, “They abhor their sinful deeds and have compassion for them that by their admonition they might leave their deeds, and they feel sympathy that their bodies might be burned in Hellfire. The believer is not truly a believer until he is pleased for people to have what he is pleased for himself.”<sup>112</sup> Ibn Rajab seemingly references this story and attributes it as an opinion among the righteous predecessors:

The people who love Allah look by the light of Allah and they are compassionate with those who disobey Allah. They hate their actions but show mercy to them so that through their warnings (sinners) might leave their actions. They are afraid that the Hellfire will consume their bodies. The believer will not truly be a believer until he is pleased for people to have what he is pleased for himself.<sup>113</sup>

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And this *Ḥadīth* is weak, and was even weakened by Al-Arnaʿūṭ. However, he said that the second sentence is strengthened by a narration from Abud-Dardāʾ that he said these words himself. However, as is evident, it isn’t even the same *Ḥadīth* in question.

On the authority of Anas Ibn Mālik, رَضِيَ اللهُ عَنْهُ, that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ" - أَوْ "لِجَارِهِ" - "مَا يُحِبُّ لِنَفْسِهِ".

“None amongst you believes (truly) until he loves for his brother” – or “for his neighbor that which he loves for himself.” “*Al-Musnad*” (#12,801)

This particular *Ḥadīth* is authentic, without doubt. However, as is evident, it is a different *Ḥadīth* than the one being strengthened.

<sup>112</sup> Abū Nuʿaym, *Ḥilyat al-awliyāʾ wa ṭabaqāt al-aṣfiyāʾ* (Egypt: Maṭbaʿat al-Saʿādah, 1974), 8:25.

<sup>113</sup> Ibn Rajab, *Jāmiʾ al-ʿulūm wa-al-ḥikam* (Beirut: Muʾassasat al-Risālah, 2001), 1:308.

Therefore, believers hate the unbelief of the unbelievers while still showing them compassion, hoping for their guidance and repentance. We may even experience natural hatred for people, which is beyond our control.

Here we see a clear lack of distinction between dealing with Muslims and disbelievers. The story from Ibrāhīm Ibn Adham and the quotation from Ibn Rajab al-Ḥanbalī, in addition to not being *Sharʿī* evidence, make no reference to the disbelievers or disbelief. So, to use this as proof is reckless, particularly when the understanding being propagated by Justin is in direct contradiction to the many Texts mentioned before.

Likewise: “Therefore, believers hate the unbelief of the unbelievers while still showing them compassion, hoping for their guidance and repentance.” Justin seems to struggle when it comes to being able to distinguish correctly between various matters. Just as it is possible to “hate the unbelief of the unbelievers while still showing them compassion, hoping for their guidance and repentance.” Justin doesn’t say what he seems to actually be concluding, which is that you can’t hate them. I can hate the disbelievers while at the same time ‘showing them compassion, hoping for their guidance and repentance.’ These are not mutually exclusive anyway.

Certainly, it is not unusual to hate someone who wrongs us, but personal emotions of love or hatred should never cross the line into acts of transgression. ‘Umar ibn al-Khaṭṭāb رضي الله عنه said, “Let not your love be infatuation and let not your hatred be destruction.” It was said, “How is this?” ‘Umar said, “When you love someone, you become infatuated like a child. When you hate someone, you want him to be destroyed.””<sup>114</sup> Hatred, when it leads to a desire to harm and destroy, is a spiritual disease that has consumed and ruined entire nations.

This is the first time Justin seems to have been able to differentiate between hate and desire to harm. Why then has he consistently coupled the two together as though they are the same concept, or are two inseparable concepts? I believe that to any sound minded person, the answer is obvious; by attaching these two together, it leads people to be more likely to reject the concept of hate which apparently was his main objective in this part of the essay.

## Justin is Unable to Verify the Authenticity of *Aḥādīth*

The Prophet صلى الله عليه وسلم said:

Creeping towards you are the diseases of the nations before you. Envy and hatred are razors. I do not say they shave hair, but rather they shave the religion. By the one in whose hand is my soul, you will not enter Paradise until you have faith and you will not have faith until you love each other. Shall I tell you what can affirm that for you? Spread peace amongst yourselves.<sup>115</sup>

<sup>114</sup> al-Bukhārī, *Kitāb al-adab al-mufrad* (Riyadh: Maktabat al-Ma‘ārif lil-Nashr wa-al-Tawzī‘, 1998), 1:744, no. 644; declared authentic (*ṣaḥīḥ*) by al-Albānī in the comments.

<sup>115</sup> *Sunan al-Tirmidhī*, 4:245, no. 2510; declared authentic (*ṣaḥīḥ*) by al-Suyūṭī as cited by al-Ṣan‘ānī in *al-Tanwīr: Sharḥ al-Jāmi‘ al-Ṣaḥīḥ* (Riyadh: Muḥammad Ishāq Muḥammad Ibrāhīm, 2011), 6:72, no. 4154.

In brief, hatred for the sake of Allah means to hate evil, sin, and unbelief. It does not mean to hate unbelievers and sinners in the sense of desiring to harm them.

Why can't it mean to hate unbelievers and sinners without the sense of desiring to harm them? Where is this connection between the two? It is definitely not a linguistic connection.

As for the *Ḥadīth* cited, then At-Tirmithī said: "This is a *Ḥadīth* which they disputed in how it was narrated from Yaḥyā Ibn Abī Kathīr. Some of them narrated it from Yaḥyā Ibn Abī Kathīr from Ya'ish Ibn al-Walīd from *Mawlā* Az-Zubayr from the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and did not mention from Az-Zubayr." <sup>116</sup>

Likewise, *Mawlā* Ibn az-Zubayr (the *Tābi'ī* narrating from the Companion `Abdullāh Ibn az-Zubayr) is unknown, as mentioned by Ṣadr ad-Dīn al-Munāwī (d. 803 H.), <sup>117</sup> Al-Mubārakfūrī (d. 1353 H.) <sup>118</sup> and others.

And the *Ḥadīth* was even weakened by Aḥmad Shākir, <sup>119</sup> elsewhere by Al-Albānī <sup>120</sup> and Al-Arna'ūṭ. <sup>121</sup>

This is another example of Justin mixing in points that have nothing to do with the topic as a way to confuse people. There is a difference between hate and wanting harm. Why is it that this is even being discussed?

## Justin is Unable to Correctly Cite Sources

Lastly, Justin again displayed his academic ineptitude in how he referenced As-Suyūṭī's authentication of the *Ḥadīth*. He cites Aṣ-Ṣan`ānī citing As-Suyūṭī authenticating the *Ḥadīth*. This is despite the fact that the book of Aṣ-Ṣan`ānī being referenced is a commentary on the book in which As-Suyūṭī authenticated the *Ḥadīth*. <sup>122</sup>

It isn't clear here if this was an attempt at increasing his sources by making it look as though he did extra research to look into the authenticity of the *Ḥadīth*, or if he was unaware that this was a commentary on As-Suyūṭī's book. In any case, this is just further proof of his lack of scholarship, as has been displayed in other works of his.

Hatred at an extreme magnitude is a dangerous spiritual disease that must be resisted, even if it is a natural response to injustice.

## Conclusion

<sup>116</sup> "Al-Jāmi` al-Mukhtaṣar Min as-Sunani `An Rasūlillāh Ṣall Allāhu `Alayhi Wa Sallam Wa Ma`rifat aṣ-Ṣaḥīḥi Wal-Ma`lūli Wa Mā `Alayhil-`Amal" by At-Tirmithī 4/254

<sup>117</sup> "Kashf al-Manāḥij Wat-Tanāqīḥ Fī Takhrīj Aḥādīth al-Maṣābīḥ" by Al-Munāwī 4/325

<sup>118</sup> "Tuḥfat al-Aḥwathī Bi-Sharḥ Jāmi` at-Tirmithī" by Al-Mubārakfūrī 7/180

<sup>119</sup> "Musnad Aḥmad" with the Takhrīj of Aḥmad Shākir 2/189 and 2/202

<sup>120</sup> "Irwā' al-Ġalīl Fī Takhrīj Aḥādīth Manār as-Sabīl" 3/238 and "Takhrīj Aḥādīth Mushkilat al-Faqr Wa Kayfa `Ālajahal-Islām" pg. 22 both by Al-Albānī

<sup>121</sup> "Musnad Aḥmad" with the Takhrīj of Al-Arna'ūṭ 3/29, 3/43 and 3/44

<sup>122</sup> "Al-Jāmi` aṣ-Ṣaḡīr Fī Aḥādīth al-Bashīr an-Nathīr" by As-Suyūṭī pg. 254

Love is part of the essence of Allah, *al-Wadūd*, and as such, it should permeate the lives of the believers. We should love Allah more than anything else, and as a result, love everything and everyone whom Allah loves: His Messengers, the believers, faith, and righteousness. Inversely, love for Allah is not complete until a believer hates everything that Allah hates: unbelief, wickedness, and sin. This teaching is encapsulated in the Prophet's صلى الله عليه وسلم saying:

Whoever has three traits within himself will find the sweetness of faith: one who loves Allah and His Messenger more than anything else, one who loves a servant only for the sake of Allah, and one who hates to turn back to unbelief after Allah has saved him, just as he hates to be thrown into the fire. <sup>123</sup>

Hating unbelief, of course, does not mean we should hate unbelievers or want to hurt them. It means hating evil actions and the sins by which they wrong their own souls. If we truly love someone, we hate to see them follow a path to their own destruction in this life and in the Hereafter.

*Success comes from Allah, and Allah knows best.*

Fittingly, Justin ends by again conflating hate with wanting to hurt someone and uses one Text on a topic to the exclusion of the rest, in an attempt to restrict the topic.

## Conclusion

As is clearly evident, Justin is wholly incapable of writing on matters of the *Sharī`ah* and frankly appears to lack any sort of scholarly ability.

And Allāh Knows Best.

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<sup>123</sup> *Ṣaḥīḥ al-Bukhārī*, 1:12, no. 16.